A Guide to

Hajj, 'Umrah and Visiting the Prophet's (ﷺ) Mosque

The Agency of Islamic Enlightenment in Hajj

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Preface

All praise belongs to Allah, alone; peace and blessings of Allah be on the Last Prophet, Muhammad bin Abdullah, his family, and companions.

This brief but comprehensive guide is presented to you, the pilgrims to the Sacred House of Allah, to outline some of the rites of Hajj and 'Umrah with which you ought to be familiar. We begin with some important advice, which we direct first to ourselves and then to you in accordance with what Allah, the Most High, says concerning those of His servants who receive salvation and success in this world and the hereafter:

وتواصوا بالحق وتواصوا بالصبر

"They exhort one another to truth, and exhort one another to patience." [Surah al-Asr (103):3]

And in accordance with His saying:

وتعاوَنواْ علَى الْ والتقْوى ولاَ تعاوَنواْ علَى الإِثْمِ والْعدوانِ

"And Help one another in goodness and fear of Al-lah…" [Surah al-Maa`idah (5):2]

We hope you will read this booklet before you begin the rites of Hajj in order that you may acquaint yourself with what is required. You will find in it, in shaa Allah, answers to many of your questions. We ask Allah to accept from all of us our Hajj, our striving, and our good deeds.

Important Advice

Dear pilgrims, we praise Allah for having guided you to the Hajj of His House. May He accept from all of us our good deeds, and increase His reward for us and for you. The following advice is being offered to you in the hope that Allah will accept from all of us our Hajj and our striving.

1. Remember that you are on a blessed journey, a journey that is based on belief in Allah's Unity (Tawheed), sincerity to Him, responding to His call, and on obedience to His commands - hoping to gain the reward of the Almighty - and in obedience to His Messenger Muhammad (ﷺ). Do not forget that the reward for a Hajj that is accepted by Allah, the Most High, is nothing less than the Garden of Paradise.

2. Be on your guard against the mischief of Satan who intends to cause dissention among you, because he indeed is an enemy lying in ambush. Love each other as brothers and sisters and avoid disputes and disobedience to Allah. Know that the Messenger of Allah (ﷺ) said:

«لاَ يؤمِن أحدكُم حتى يحِب لِأخِيهِ ما يحب لِنفْسِهِ»

"None of you has truly believed unless he loves for his brother what he loves for himself." (Bukhari)

3. Whenever you have a question concerning religious matters or concerning the Hajj, you ought to ask those who know until you receive a satisfactory answer. This is in accordance with what Allah has said:

فَاسأَلُوا أَهلَ الذكْرِ إِن كُنْتُم لاَ تعلَمُونَ

"Ask the people of the Reminder if you do not know." [Surah al-Anbiyaa´ (21):7]

It is also in accordance with what the Prophet (ﷺ) has said:

«من يرِدِ ا ُ ـِهِ خيرا يفَقه ـِ الدينِ»

"When Allah intends good for someone, He gives him understanding of the religion."

4. Know that Allah has made certain acts Fard (obligatory) and other acts Sunnah (supererogatory), and Allah does not accept the Sunnah from him who violates the Fard. Some pilgrims ignore this fact, and you see them harming believers, men and women, by violently jostling in their zeal to kiss the Black Stone, in their circuits around the Ka'bah, in performing Salaah (prayer) behind the Station of Ibraheem, in drinking Zamzam, and other rites. These rites are Sunnah, while harming the believers is haraam (prohibited). How can you do an act of Sunnah while committing an act that is haraam? Therefore, O pilgrims, avoid hurting one

another. May Allah have mercy on you and grant you an immense reward.

We would also like to emphasize the following.

(a) It is not fitting that a Muslim man performs his Salaah next to or behind a woman, whether it be in the Sacred Masjid or in any other place, for whatever reason, as long as he is able to avoid it. Women are supposed to pray behind men.

(b) It is not proper to pray in the pathways which lead to the Haram or in the doorways, because doing so is harmful and obstructive to those entering.

(c) It is also not permissible to block the free flow of people doing Tawaaf around the Ka'bah, whether it be by sitting near the Ka'bah or praying near it, or by standing near the Black Stone, near the al-Hijr, or at the Station of Ibraheem when the place is crowded. This is a source of harm to other people.

(d) While safeguarding the dignity of Muslims is Fard, kissing the Black Stone is Sunnah. A Fard cannot be sacrificed for a Sunnah. When the area is crowded, it is sufficient to merely point to the Black Stone and say:

«اللهُ أكْبر»

"Allahu Akbar."

"Allah is the Greatest."

When leaving the Tawaaf area, leave calmly.

(e) The Sunnah for when you reach the Yemeni Comer, or 'Rukn-ul-Yamani'[1] is for you to touch it with your right hand and say:

«بِسمِ اـِ ، ا ُ أكْبر»

"Allahu Akbar."

"Bismillahi Wallahu Akbar."

Kissing it is not prescribed. If the person doing the Tawaaf is unable to touch it, he should continue with his Tawaaf. He is not supposed to point to it with his hand or say the Takbeer[2], for this has not been reported from the authority of the Prophet (ﷺ). It is mustahab (recommended) to recite the following supplication between the Rukn-ul-Yamani and the Black Stone:

ربنا آتنا في الدنيا حسنةً وفي الآخرة حسنةً وقنا عذاب النار

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[1] The **Rukn-ul-Yamani** is the corner of the Ka'bah preceding the corner which encloses the Black Stone.

[2] **Takbeer:** The saying of "Allahu Akbar".

“Rabanaa aatinaa fid-dunyaa hasanatah, wa fil-Aakhirati hasanah, wa qinaa ‘athaab[3] an-Naar.”

“Our Lord give us good in this world, and good in the Hereafter, and save us from the torment of the Fire.” [Surah al-Baqarah (2):201][4]

Finally, the best advice we can give is that you follow the Book of Allah and the Sunnah of His Messenger (ﷺ) in all that you do. Allah (ﷻ) says:

وأَطِيعُواْ ا َ والرسُولَ لَعلكُم تُرحمُونَ

“And obey Allah and the Messenger so that you may receive mercy.”[Surah Aali ‘Imraan (3):132]

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[3] The ‘th’ in the word ‘a*th*aab is pronounced hard like the ‘th’ in the word ‘the’ or ‘there’.

[4] Abu Dawud.

The Things that Nullify One's Faith

Brothers and sisters! You must be aware that there are things that nullify your Islam. We will mention here the ten most common ones. Please be mindful of them.

The First: Associating partners with Allah (shirk). Allah, the Most High says:

ِإنهُ من ُيشرِك ِبا ِ فَقَد حرم ا ُ علَيهِ الْجنةَ ومأواهُ النارُ
وما ِللظاِلِمِ ِمن أنصارٍ

"Truly, whoever associates partner with Allah, Allah will forbid him the Garden, and his abode will be the Fire, and the wrongdoers will have no helpers." [Surah al-Maa`idah (5):72]

Invoking the dead, asking their help, or offering vows and sacrifices to them are all forms of shirk.

The Second: Setting up intermediaries between oneself and Allah, making supplication to them, asking their intercession with Allah, and placing one's trust in them is an act of unbelief (kufr).

The Third: Anyone who does not consider polytheists (mushrikeen) to be unbelievers, who has doubts concerning their unbelief, or considers their ways to be correct, is himself an unbeliever (kaafir).

The Fourth: Anyone who believes that some guidance other than the Prophet's guidance is more perfect or a judgement other than the Prophet's judgement is better has become an unbeliever. This applies to those who prefer the rule of the taaghoot[5] over the Prophet's rule. Some examples are:

(a) To believe that systems and laws made by human beings are better than the Sharee'ah (legislative system) of Islam, for example:

- i) That the Islamic system is not suitable for application in the twenty-first century.
- ii) That the Islamic system is the cause of backwardness of Muslims.
- iii) Or that Islam is only a relationship between a man and His Lord and does

[5] **Taaghoot:** Here it means any other person or system which is obeyed other than Islam. (Editor)

not have any relations with other aspects of life.

(b) To say that the implementation of the commands of Allah in regards to the fixed punishments (Hudood) prescribed by Allah, such as cutting off the hand of a thief or stoning an adulterer, is not suitable in this day and age.

(c) To believe that it is permissible to rule by a law other than what Allah has revealed in Islamic transactions, matters of criminal justice or other affairs, even if he does not believe that such rulings are superior to the Sharee'ah. This is because by doing so he would be declaring as permissible something which Allah made impermissible. Anyone who regards as permissible something that Allah has made impermissible, such as adultery, drinking alcohol, usury, and similar things whose prohibition is common knowledge; such a person has become an unbeliever according to the consensus of all Muslims.

The Fifth: Anyone who hates anything that the Messenger (ﷺ) has declared to be lawful has nullified his Islam, even if he were to abide by it and act upon it. Allah (سبحانه وتعالى) says:

ذَلك بِأنهُم كرِهُوا ما أنزلَ ا ُ فَأحبطَ أعمالَهُم

"This is because they disliked what Allah has revealed, so their deeds are brought to nothing." [Surah Muhammad (47):9]

The Sixth: Anyone who mocks Allah, His Book, His Messenger (ﷺ) or any other aspect of Allah's religion has indeed become an unbeliever. Allah (ﷻ) says:

قُلْ أَبِاـ ِ وآيَاتِهِ ورسُولِهِ كُنتُم تستهزئُونَ * لاَ تعتذِرُواْ قَد كَفَرتُم بعدِ إِنكُم

"Say: Is it Allah, His Signs and His Messenger that you are mocking. Make no excuse: you have disbelieved after your (profession of) faith." [Surah at-Tawbah (9):65-66]

The Seventh: The practice of magic, which includes the act of separating between a husband and wife by turning his love for her into hatred, or tempting a person to do things he dislikes through devilish arts. Anyone who engages in such acts or is pleased with it is outside the circle of Islam. Allah , the Most High (ﷻ) says:

وما ُيعلمان ِمن أحدٍ حتىٰ يقُولاَ ِإنما نحنُ ِفتنةٌ فَلاَ تكْفُر

“The two angels (Haaroot and Maaroot) did not teach anyone (magic) without warning them: ‘Indeed, we are a trial, therefore, do not disbelieve.’ ” [Surah al-Baqarah (2):102]

The Eighth: Supporting and aiding the polytheists against the Muslims. Allah (ﷻ) says:

ومن يتولهُم منكُم فَإِنهُ ِمنهُم ِإن ا َ لاَ يهدِي الْقَوم الظاِلِم

“He among you who supports them becomes one of them. Truly, Allah does not guide the people who do wrong.” [Surah al-Maa`idah (5):51]

The Ninth: Anyone who believes that some people are permitted to deviate from the Sharee‘ah of Muhammad (ﷺ) is an unbeliever, due to the saying of Allah (ﷻ):

وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

"Anyone who seeks a religion other than Islam, it will not be accepted from him, and in the hereafter he will be among the losers." [Surah Aali 'Imraan (3):85]

The Tenth: To turn away from the religion of Allah, or those aspects which are necessary in order to remain within its fold, neither learning its precepts nor acting upon it. Allah (ﷻ) says:

وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ

"But those who disbelieve turn away from that of which they are warned." [Surah al-Ahqaaf (46):3]

It makes no difference whether such violations are committed jokingly, seriously, or out of fear, except if they are done under a state of compulsion.

We seek refuge in Allah from those deeds that entail His wrath and severe punishment.

How to Perform Hajj, 'Umrah, and Visit the Prophet's Masjid

Dear Brothers and sisters!

There are three ways of performing the Hajj:

1) Hajj at-Tamattu' (interrupted)
2) Hajj al-Qiraan (combined)
3) Hajj al-Ifraad (single)

Hajj at Tamattu'

This means entering into Ihraam for the 'Umrah during the months of Hajj (i.e. from the first of the month of Shawwal to the break of dawn on the tenth day of the month of Dhul-Hijjah), then to take off Ihraam after performing the 'Umrah, and then again to enter into a state of Ihraam for the Hajj, which should be done from Makkah or anywhere near to it on the 8th day of Dhul-Hijjah during the same year in which the 'Umrah was performed.

Hajj al-Qiraan

This denotes entering into Ihraam for both the 'Umrah and the Hajj at the same time during the months of Hajj, and not taking off the Ihraam until the Day of Sacrifice (the 10th

day of Dhul-Hijjah), or first entering into Ihraam for the 'Umrah only during the months of Hajj, and making the intention of Ihraam for the Hajj before beginning the Tawaaf of the 'Umrah.

Hajj al-Ifraad

This signifies making Ihraam for the Hajj during the months of Hajj from the prescribed station of Ihraam (al-Meeqaat), from his house if it is located between Makkah and the Meeqaat, or from Makkah if he resides there, and to remain in Ihraam until the Day of Sacrifice, if one has brought with them a sacrificial animal. If one has not brought an animal for sacrifice, they are permitted to come out of Ihraam after performing the 'Umrah, and thus become one performing the Hajj of Tamattu'; that is, he makes the Tawaaf around the Ka'bah, performs the Sa'y (the running between Safaa and Marwah), cuts some of his hair, then comes out of Ihraam, wears his usual clothing and resumes his normal state. This is what the Prophet (ﷺ) prescribed for those people who entered into Ihraam for the Hajj without bringing a sacrificial animal. The same applies to a person who is performing the Hajj of Qiraan if he has not brought with him an animal to sacrifice; that is, it is permissible for him to come out of Ihraam after the 'Umrah as described above.

The Performance of the ‘Umrah

1. When you reach the prescribed station (Meeqaat), the Sunnah is that you clean yourself, wash the whole of your body, and apply some perfume to your body but not your garments of Ihraam. Males should then put on the two-piece garment of Ihraam[6] which should preferably be of white cloth. As for a woman, she may wear any clothes she likes as long as they do not display her adornments, nor make her resemble men, or resemble the clothes of unbelieving women. Then make your intention to perform ‘Umrah by saying:

«لَبيك عمرةً»

“Labbayka ‘Umrah.”

“I answer your call with ‘Umrah”

And then say the Talbiyah:

[6] The garments of Ihraam constitute an izaar, which is a cloth wrapped around the lower part of the body, and a ridaa’, a cloth which is wrapped around the upper part of the body.

«لَبيك أللهم لَبيك، لَبيك لاَ شرِيك لَك لَبيك ،ِإن الْحمد والنعمةَ لَك والْملْك، لاَ شرِيك لَك.»

"Labbayk Allahumma labbayk. Labbayk la shareeka laka labbayk. Innal hamda wan ni'mata laka wal mulk. La shareeka lak."

"Here I am at Your service O Lord, here I am. Here I am. There is no partner to You. Here I am. Truly, all praise and favour is Yours, as well as all Dominion. There is no partner to You."[7]

Men should utter this aloud, while women should say it quietly. Repeat this talbiyah frequently, and engage in the praise of Allah and in supplications for forgiveness.

2. When you reach Makkah, make the seven circuits (Tawaaf) around the Ka'bah, beginning at the Black Stone with Takbeer (utterance of **Allahu Akbar**)[8], and ending each circuit at the same place. While making your Tawaaf, invoke Allah much and make supplications to Him in any words you please as long as they are acceptable in the shari'ah. It is Sunnah when you reach the place between the Yamani Corner and the Black Stone in each circuit to say:

[7] Bukhari.

[8] Bukhari.

ربنا آتِنا فِي الدنيا حسنةً وفِي الآخِرةِ حسنةً وقِنا عذَاب النارِ

"Rabanaa aatinaa fid-dunyaa hasanatah, wa fil-Aakhirati hasanah, wa qinaa 'athaab[9] an-Naar."

"Our Lord give us good in this world, and good in the Hereafter, and save us from the torment of the Fire." [Surah al-Baqarah (2):201][10]

After completing the seventh circuit, pray two rak'ahs behind the Station of Ibraheem (Maqaam Ibraheem) if it is possible, even if you are a little far away from it. Otherwise pray at any other place within the Sacred Masjid.

In doing this Tawaaf, it is Sunnah for a man to expose his right shoulder, that is, to put the middle of the upper garment of his Ihraam underneath his right arm and their two ends on his left shoulder.[11] It is also Sunnah for him to

[9] The 'th' in the word 'a*th*aab is pronounced hard like the 'th' in the word 'the' or 'there'.

[10] Abu Dawud.

[11] This is called al-Idtibaa' (الاضطِباع).

walk in quick and short paces during the first three circuits of this Tawaaf.[12]

3. You should then proceed to the mount of Safaa and ascend it[13], reciting the saying of Allah:

ِإن الصفَا والْمروةَ ِمن شعآِئِر ا ِ فَمن حج الْبيت أَو
اعتمر فَلاَ جُناح علَيِه أَن يطوف ِبِهما ومن تطَوع خيرا
فَإِن ا َ شاكِر عِليم

“Surely, the Safaa and Marwah are among the Symbols of Allah. So he who performs the Hajj to the House of Allah, or the ‘Umrah, it is no sin on him to make the walk between them. And whoever does good voluntarily, then certainly Allah is Thankful, Knowing.” [Surah al-Baqarah (2):158][14]

Then you should face the Ka’bah, praise Allah, raising your hand in the way done when making du‘aa, and then say the takbeer (Allahu Akbar) three times. Then make supplication

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12 This is called ar-raml (الرملُ).

13 One need not climb the actual rocky part. It is sufficient to simply ascend the paved slope.

14 Muslim.

to Allah, repeating your supplication three times, as is the Sunnah. Then say:

«لاَ إِله إِلا ا ُ وحـده لاَ شـرِيك لَه، لَه ا ُلْـك ولَه ا َمـد، وهو علَى كُل شيءٍ قَدِير. لاَ إِله إِلا ا ُ وحده، أنجز وعده، ونصر عبده، وهزم الأحزاب وحده»

"Laa ilaaha ill-Allah, wahdahu la shareeka lah. Lahul mulk wa lahul hamd, wa Huwa 'alaa kulli shay`in qadeer. Laa ilaaha ill-Allahu wahdah, anjaza wa'dah, wa nasara 'abdah, wa hazam al-ahzaaba wahdah."

"There is no god worthy of worship except Allah, Who is without partner. His is all Dominion and His is all Praise, and He has Power over everything. There is no god worthy of worship except alone. He fulfilled His promise, supported His slave, and defeated the parties (of the unbelievers) alone."[15]

It is preferable to utter this supplication three times, but there is no harm in saying it less than that.

[15] Muslim.

You then descend from Safaa and do the Sa'y of the 'Umrah seven times. Increase your pace between the two green posts, but otherwise walk at a normal pace before and after them. Then you climb Marwah, praise Allah, and do as you did at Safaa.

There are no required specific formulas or supplications for the Tawaaf and Sa'y The worshipper may praise Allah, or supplicate Him in his own words, or he may recite portions of the Qur`an, paying special attention to the supplications that the Prophet (ﷺ) recited at specific places when performing these rites.

4. After the Sa'y, end your 'Umrah by shaving or shortening your hair. After this, the prohibitions pertaining to the state of Ihraam are lifted, and you may now resume your normal activities.

If you are doing Hajj al-Tamattu', then it is preferable to shorten your hair, so that you leave the shaving of the hair for the act of going out of the rites of Hajj.

If you are doing Hajj al-Tamattu' or Qiraan, the sacrifice of a sheep, one-seventh of a camel, or one-seventh of a cow is obligatory on you. You should slaughter it on the day of Sacrifice (the 10th of Dhul-Hijjah). If you cannot afford this sacrifice, it is obligatory on you to fast ten days: three days during the Hajj and seven after returning home.

It is preferable to fast the three days before the day of 'Arafaat (the 9th of Dhul-Hijjah). However there is nothing wrong if you fast the three days after the day of the Eid.

The Performance of the Hajj

1. If you are performing Hajj al-Ifraad or Hajj al-Qiraan (that is a Hajj that is combined with 'Umrah), you should enter into Ihraam at the station of Ihraam (i.e. the Meeqaat) that lies on your way to Makkah. However, if you live in a place that lies between the Meeqaat and Makkah, then you should enter into your Ihraam for the type of Hajj you intend from your place of residence.

If you are performing Hajj at-Tamattu', you should make Ihraam for 'Umrah from the Meeqaat through which you come to Makkah, then you should make the Ihraam for Hajj from your residence in Makkah on the Day of Tarwiyah, which is the 8th of Dhul-Hijjah. Perform ghusl[16], perfume yourself, if possible, and put on the two garments of Ihraam. After putting on Ihraam, make your niyyah (intention) by saying:

«لَبيك حجا»

"Labbayka Hajjan."

"I answer your call with Hajj."

[16] A complete bath of purification, as one would take after sexual intercourse.

«لَبيك أللهم لَبيك، لَبيك لاَ شرِيك لَك لَبيك ،إِن الْحمد والنعمةَ لَك والْملْك، لاَ شرِيك لَك.»

"Labbayk Allahumma labbayk. Labbayk la shareeka laka labbayk. Innal hamda wan ni'mata laka wal mulk. La shareeka lak."

"Here I am at Your service O Lord, here I am. Here I am. There is no partner to You. Here I am. Truly, all praise and favour is Yours, as well as all dominion. There is no partner to You."[17]

2. Then you should go to Mina, where you pray the Dhuhr, 'Asr, Maghrib, 'Isha and Fajr prayers at their specific times, shortening those prayers which are four rak'ahs to two, but without combining them.

3. When the sun rises on the 9th of Dhul-Hijjah, proceed toward 'Arafaat in a dignified manner and without harming your fellow pilgrims. At 'Arafaat, pray the Dhuhr and 'Asr prayers, shortening them as well as combining them during the time of Dhuhr, with one athaan and two iqaamahs (one iqamah for each prayer).

[17] Bukhari.

Make sure that you are within the boundaries of ‘Arafaat. Recite the praise of Allah and offer supplications to Him facing the Qiblah with your hands raised, following the practice of the Prophet Muhammad (ﷺ). This act of standing may be done anywhere in ‘Arafaat, is the whole plain is designated as place of standing. Remain at ‘Arafaat until after sunset.

4. When the sun has set, proceed toward Muzdalifah in a peaceful and dignified manner, reciting the talbiyah. Do not harm or cause any discomfort to your fellow Muslims. When you arrive at Muzdalifah, pray the Maghrib and ‘Isha prayers combined, shortening the ‘Isha prayer to two rak‘ahs. Stay at Muzdalifah until you have prayed the Fajr prayer, and remain there until the brightness of the morning becomes apparent. Mention Allah and supplicate to Him much after the Fajr prayer while facing the Qiblah and raising your hands, following the practice of Prophet Muhammad (ﷺ).

5. Then proceed to Mina before sunrise and continue saying the talbiyah while going. If the pilgrim is among the people with an excuse, such as women or weak individuals, it is permissible for them to proceed to Mina at any time after midnight.

In Muzdalifah, pick up only seven pebbles to throw at the stone pillar (Jamrah) of ‘Aqabah. The remaining pebbles can be picked up at Mina. There is no harm even if the

seven pebbles to be thrown at the stone pillar of ‘Aqabah are also picked up at Mina.

6. When you arrive at Mina do the following:

(a) Throw the seven pebbles at the stone pillar of ‘Aqabah (this is the one nearest to Makkah). Throw the pebbles one after the other, saying: **Allahu Akbar** with each throw.[18]

(b) If you are required to sacrifice an animal, slaughter your sacrificial animal. You may eat some of the meat and distribute the rest to the needy.

(c) Shave your head or cut some of your hair. Shaving is preferable for men, while for women the length of a fingertip of their hair is to be cut.

The above-mentioned order of doing things is preferred; however, there is no harm if some of them are done before others.

After you have thrown the pebbles and shaved or cut some of your hair, the prohibitions of Ihraam are lifted, except the prohibition of having sexual intercourse with one’s spouse. This is the first tahallul (the act of leaving the state of Ihraam and returning to one’s normal state). You may now wear your usual clothes.

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[18] Bukhari.

7. You should then proceed to Makkah and perform the Tawaaf al-Ifaadah (the Tawaaf which is one of the essential rites of the Hajj). If you are doing Hajj at-Tamattu', you should also perform the Sa'y. If you are performing the Ifraad or Qiraan and you have performed the Sa'y with Tawaaf al-Qudoom (the Tawaaf of arrival at Makkah), you do not have to make another Sa'y.

After this, all the prohibitions of Ihraam are lifted, including having sexual relations with your spouse.

It is permissible to delay the Tawaaf al-Ifaadah and Sa'y until after the days spent at Mina are over

8. After performing your Tawaaf al-Ifaadah and Sa'y on the day of Sacrifice, return to Mina and spend there the nights preceding the 11th, the 12th and the 13th days of Dhul-Hijjah (the three days following the day of Sacrifice which are known as the Days of Tashreeq). There is no harm if you hasten and leave on the 12th day of Dhul-Hijjah.

9. After the zawaal (midday) in the afternoon of each of the two or three days of your stay in Mina, stone each of the three pillars (Jamaraat) starting with the first pillar (that is the one that is farthest from Makkah), followed by the middle pillar, and lastly the pillar of 'Aqabah. Throw seven

pebbles, one after the other, at each of these pillars saying: **"Allahu Akbar"** with each throw.[19]

After stoning each of the first and the second pillars, pause for a while and ask Allah whatever you wish while facing the Qiblah and raising your hands. However, do not pause to supplicate after stoning the third Jamrah.

If you stay in Mina for only two days, you must leave Mina before the sun sets on the second day. If the sun should set before you are able to depart from Mina, then you would have to remain in Mina for the third night and throw the pebbles again the next day. In any event, it is preferable to remain in Mina for three nights.

It is permissible for the sick and the weak to assign someone to throw the pebbles for them. The substitute first throws his own pebbles, and then, while at the same pillar, throws the pebbles of the person that assigned him..

10. When you decide to return to your country or home after completing the rites of Hajj, you must perform the farewell Tawaaf (Tawaaf al-Wadaa') before leaving Makkah. None are excused from this except women who are experiencing their menstrual cycle or postpartum bleeding.

[19] Bukhari.

Obligations During Ihraam

During the state of Ihraam for Hajj and 'Umrah, the following things are obligatory:

1. To faithfully observe all that Allah has made obligatory, such as the daily prayers at their proper times and in congregation.

2. To avoid what Allah has prohibited, such as obscenity, committing sins and quarrelling.

3. To guard against harming or injuring Muslims, whether in speech or in deed.

4. To abstain from what is prohibited during Ihraam, namely:

(a) Do not cut your nails, nor pluck your hair. Though there is no harm if they break or fall off on their own without your intending it.

(b) Do not use scent or perfume, whether on your clothes, your body, in your food or in your drink. There is no harm in the remnants of the effect of the scent applied before entering the state of Ihraam.

(c) Do not kill, frighten or assist in hunting any land game as long as you are in the state of Ihraam.

(d) Do not propose marriage to a woman or contract it, either for yourself or on behalf of others. Sexual inter-

course is also prohibited as well as any sensual physical intimacy, fondling and the like. All these actions are prohibited during the state of Ihraam, and they apply equally to men and women alike.

The following prohibitions apply specifically to men:

(a) A man may not cover his head with an adjoining cover. However, shading oneself with an umbrella, sitting under the roof of a car, carrying something on his head is all permissible.

(b) A man may not wear a shirt, or anything like it, such as a cloth that is made to completely cover the whole body or a part of it. He should also not wear a hooded garment (burnoos), turban, trousers, khuff (short, thin boot which exceeds the ankle in height). However, if an izaar[20] is not available, it is permissible to wear trousers, and if sandals are not available, it is permissible to wear khuffs.

• It is forbidden for a woman to wear gloves on her hands or to cover her face with a face-veil[21] during the state of

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[20] A cloth to cover the lower part of the body.

[21] What is meant here is what is known as a Niqab or Burqa', which is a type of clothing designed specifically to cover the face, usually with holes for the eyes, or something worn underneath the eyes. As for a piece of cloth tied to the head which drapes over the face, there is no harm in wearing that.

Ihraam. However, if she is in the presence of male strangers who are not related to her (i.e. not her mahrams) she should conceal her face with her head-covering or something similar, just as she must when not in the state of Ihraam.

• If a person in the state of Ihraam wears a sewn garment, covers his head (for men), uses perfume, pulls out some hairs, or cuts his nails due to forgetfulness or ignorance of the matter, there is no fidyah (expiation) upon him. He must abstain from the action as soon as he remembers or is reminded by someone.

• It is permissible to wear sandals, a ring, a pair of glasses, a hearing aid, a wristwatch, a belt, or a girdle that protects one's money or documents.

• It is also permissible to change one's clothes and to wash them, as well as to wash one's hair and body, and there is no harm if some hair inadvertently falls off while doing so.

Visiting the Prophet's Masjid

1. Going to Madinah at any time of year with the intention of visiting the Prophet's Masjid and performing Salaah there is Sunnah. One Salaah performed in the Prophet's Masjid is better than a thousand in any other masjid, except the Sacred Masjid (Masjid al-Haram) in Makkah.

2. There is no Ihraam or talbiyah for visiting the Prophet's Masjid, and there is no connection whatsoever between the visit and the Hajj.

3. When you enter the Prophet's Masjid, enter with your right foot first, saying: **"Bismillah (in the name of Al-lah)"**[22], and invoke blessings on His Prophet (ﷺ),[23] and ask Allah to open the gates of His mercy for you.[24] Then you should say as you would do upon entering any masjid:

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[22] Ibn-us-Sunni.

[23] Abu Dawud.

[24] One should say:

«بِسمِ ا ـِ، والصلاةُ والسلاَم علـىٰ رسول ا ـِ، اللّـٰهم افْتح ـِ أبواب رحمِتك»

"Bismillah,, was-Salaatu was-Salaamu 'alaa Rasool-illah. Al-laahumma-ftah li abwaaba Rahmatik."

«أعوذُ بِا ـ العظِيمِ، ووجهِهِ الْكَرِ ـ ، وسلْطَانِهِ الْقَدِ ـ مِن الشيطَانِ الرجِيمِ. اللهم افْتح ـ أبواب رحمتِك.»

“A‘oothu billaah-il-Atheem[25], wa Wajhih-il-Kareem wa Sultaanih-il-Qadeem min ash-Shaytaan ir-rajeem. Allaahumma-ftah lee abwaaba Rahmatik.”

“I seek refuge in Allah, the Almighty, in His Noble Face, and His Eternal Power from the accursed Satan. O Allah! Open for me the doors of Your Mercy”[26]

4. Perform the two rak‘ahs of salutation to the masjid after entering the Masjid, preferably in the Rawdah[27], otherwise you may do so anywhere else in the Masjid.

5. Proceed to the grave of the Prophet (ﷺ) and while standing in front of it and facing it, say with all respect and in a lowered voice:

«السلاَم علَيك أيها النِبي ورحمةُ ا ـ وبركَاته»

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[25] The ‘*th*’ in the word ‘A‘oothu and ‘Atheem is pronounced hard like the ‘*th*’ in the word ‘the’ or ‘there’.

[26] Abu Dawud.

[27] The Area between the house of the Prophet (ﷺ) and his pulpit (minbar).

“Assalamu ‘alaika ayyuhan-Nabiy, wa Rahmatullahi wa Barakaatuh.”

“Peace be on you, O Prophet, and the Mercy and Blessings of Allah.”

And then say the Salat an-Nabiy (that is, ask Allah’s blessings on him).[28]

There is no harm if you add the following:

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[28] One should say the following:

"اللّهـم صل علـى محمـد، وعلـى آل محمد، كمـا صليـت علـى إبراهـيم وعلـى آل إبراهـيم، إنك حمـيد مجـيد ، اللّهـم بارِك علـى محمـد، وعلـى آل محمـد، كمـا بارَكْت علـى إبراهـيم وعلـى آل إبراهيم، إنك حمـيد مجـيد."

“Allaahumma salli ‘alaa Muhammad, wa-‘alaa Aali Muhammad, kama sallayta ‘alaa Ibraheema wa-‘alaa Aali Ibraheem, innaka Hameedun Majeed. Allaahumma baarik ‘alaa Muhammad, wa-‘alaa Aali Muhammad, kamaa baarakta ‘alaa Ibraheema wa-‘alaa Aali Ibraheem, innaka Hameedun Majeed.”

“O Allah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibraheem and upon the followers of Ibraheem. Verily, You are full of praise and majesty. O Allah, send blessings upon Mohammad and upon the family of Muhammad, just as You sent blessings upon Ibraheem and upon the family of Ibraheem. Verily, You are full of praise and majesty.” (Bukhari)

«اللهم آتِهِ الْوسِيلَةَ والْفَضِيلَةَ وابعثْه الْمقَام الْمحمود الذِي وعدته. أللهم اجزِهِ عن أُمتِهِ أفْضلَ الْجزاءِ.»

"Allahumma aatih-il-waseelata wal fadeelata wab-'ath-hul maqaam al-mahmood allathee[29] wa'adtah. Allahumma-jzihee 'an ummatihee afdalal-jaza´."

"O Allah! Give him the station of waseelah (special nearness to Allah, or intercession) and the favour, and raise him to the praiseworthy station that You promised him. O Allah! Reward him on behalf of his Ummah (Nation) with the best of rewards.'

Then move a little to the right to stand before the grave of Abu Bakr (ﷺ). Greet him and ask Allah to bestow His Mercy, Forgiveness and Pleasure on him.

Again move a little to the right to stand before the grave of Umar (ﷺ) and greet him and ask Allah to bestow His Mercy, Forgiveness and Pleasure on him.[30]

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[29]The '*th*' in the word 'allathee is pronounced hard like the '*th*' in the word 'the' or 'there'.

[30] This has been taken from a report narrated by al-Bayhaqi and Abdur-Razzaaq, that when ibn 'Umar would return from a journey, he would go

6. It is Sunnah to purify oneself (with wudoo´) and visit the Masjid of Quba and offer Salaah in it, as the Prophet (ﷺ) prayed there and encouraged others to do the same.

7. It is Sunnah to visit the Baqee' cemetery, wherein is the grave of 'Uthman (رضي الله عنه); and also visit the martyrs of Uhud, among whom is Hamzah (رضي الله عنه). You should greet them and pray for the mercy of Allah upon them. The Prophet (ﷺ), used to visit all these graves to pray for those buried there. He taught his companions when visiting graves to say:

«السلاَم علَيكُم أهلَ الديارِ مِن الْمؤمِنِ والْمسلِمِ وإِنا إِنْ
شآءَ ا ُ بِكُم لاَحِقُونَ. نسأَلُ ا َ لَنا ولَكُم الْعافِيةَ.»

"As-Salamu 'alaykum ahlal diyaar min al-Mu´mineen wal-Muslimeen, wa innaa in shaa Allahu bikum laahiqoon. Nas`al-ul laha lanaa wa lakum al-'aafiyah.

"Peace be on you, O dwellers of this place from among the believers and the Muslims, and by the will of Allah we will certainly join you. We ask Allah

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to the graves of the Prophet (ﷺ), Abu Bakr and his father 'Umar and give send his greetings to them

‘aafiyah (security from the fire of Hell and from all tribulations) for ourselves and for you.”[31]

According to the teachings of the Sharee‘ah, besides the masjids and other places mentioned above, there are no other masjids or places in Madeenah that are to be visited. Therefore, do not burden yourself by visiting places for which there is no reward, or for which in fact there might be sin for doing so (by adding to the religion what is not from it). And Allah is the Source of all guidance.

[31] Muslim.

Errors often Committed by Pilgrims

First: Errors Related to Ihraam

Some pilgrims cross the designated stations of Ihraam (Meeqaat) on their route without or entering into a state of Ihraam there. They wait until they reach Jeddah or some other place that is after the Meeqaat at which they enter into Ihraam. This is against the command of the Messenger of Allah (ﷺ) which stipulates that every pilgrim enter the state of Ihraam at the particular station of Ihraam that lies on his route.

The one who crosses the Meeqaat without going into Ihraam must go back to the Meeqaat that lies on his route, and enter into Ihraam there. Otherwise he must make expiation by sacrificing a sheep in Makkah and feeding all its meat to the poor. This applies to all pilgrims, regardless of whether one passes the station of Ihraam by air, by sea, or by land.

If one's route does not pass through one of the five designated stations of Ihraam, he should enter into Ihraam at a point that is nearest to the station of Ihraam on his route.

Second: Errors Related to Tawaaf

1. Starting the Tawaaf before the Black Stone. It is, in fact, obligatory to *begin* Tawaaf from the Black Stone.

2. Doing the Tawaaf inside the Hijr, which means circuiting only a portion of the Ka'bah rather than the whole of it, since the Hijr is a part of the Ka'bah. The circuit of the Tawaaf in which one performs passing through the Hijr is invalid.

3. Doing raml (taking quick short steps) during all the circuits. Raml is to be done only during the first three circuits of the Tawaaf al-Qudoom.

4. Struggling violently to kiss the Black Stone, and sometimes even hitting or abusing people. Such acts which are injurious to Muslims are not permissible. It is not permissible to abuse or hit one's Muslim brother without a just cause.

It should be noted that the Tawaaf remains perfectly valid without kissing the Black Stone. If one does not or cannot kiss the Black Stone, it is sufficient to simply point to it, saying **"Allahu Akbar"** when he comes parallel to it, even if he be a good distance away.

5. Touching the Black Stone with the intention of seeking blessings (barakah) from it is an innovation (bid'ah) with no basis in the Sharee'ah of Islam. The Sunnah is to touch it or kiss it as an act of obedience to Allah (سُبْحَانَهُ وَتَعَالَى).

6. Touching the four corners of the Ka'bah or its walls, and wiping the face with the hands. The Prophet (ﷺ) did not touch any part of the Ka'bah except the Black Stone and the Yamani Corner.

7. Saying specific supplications for each circuit. The Prophet (ﷺ) did not specify any supplications except the saying of **Allahu Akbar** when he reached the Black Stone, and at the end of each circuit between the Yamani Comer and the Black Stone he used to say:

ربنا آتنا في الدنيا حسنةً وفي الآخرة حسنةً وقنا عذاب النار

"Rabanaa aatinaa fid-dunyaa hasanatah, wa fil-Aakhirati hasanah, wa qinaa 'athaab[32] an-Naar."

"Our Lord give us good in this world, and good in the Hereafter, and save us from the torment of the Fire." [Surah al-Baqarah:201][33]

[32] The 'th' in the word 'a*th*aab is pronounced hard like the 'th' in the word 'the' or 'there'.

[33] Abu Dawud.

8. Raising one's voice above the voices of others, which is done by some of the people doing Tawaaf or leading others in Tawaaf, as it causes confusion to the worshippers.

9. Struggling to pray at the station of Ibraheem. This is contrary to the Sunnah, besides being injurious to other worshippers. It is sufficient to pray the two rak'ahs of Tawaaf after completing one's Tawaaf anywhere within the Sacred Masjid.

Third: Errors Related to Sa'y

1. When climbing upon the mounts of Safaa and Marwah, some pilgrims face the Ka'bah pointing towards it with their hands while saying **Allahu Akbar** as if they were saying the takbeer for Salaah. The Sunnah is to raise the hands in the way you do when making du'a.

2. Quickening one's pace throughout the entire distance between the two hills. The Sunnah is to quicken one's pace only between the two green posts, and walk at a normal pace for the remainder of the way.

Fourth: Errors Related to 'Arafaat

1. Some pilgrims camp outside the boundaries of Arafaat, and remain there until the sun has set, then they depart for Muzdalifah without actually standing at Arafaat. This is a serious error, which invalidates their Hajj since standing in

Arafaat is the essence of Hajj, and it is obligatory to be within its boundaries and not outside. If it is not easy to do that, they may enter before sunset and remain there until sunset. It is also acceptable to enter Arafaat during the night preceding the Day of Sacrifice.

2. Departing from Arafaat before the sun has set is not permissible, because the Messenger of Allah (ﷺ) stayed at Arafaat until the sun had set completely.

3. Struggling through crowds in order to climb Mount Arafaat is not permissible, because it causes much harm and injury to others. The entire plain of Arafaat is a place of standing, and neither climbing Mount Arafaat, nor making Salaah on it is recommended.

4. Making supplications facing Mount Arafaat is incorrect, because the Sunnah is to face the Qiblah while making supplication.

5. Making heaps of earth or pebbles during the day of ‘Arafaat at particular places has no basis in the Sharee‘ah of Allah.

Fifth: Errors Related to Muzdalifah

Some pilgrims start collecting pebbles to throw at the stone pillars (the Jamaraat) as soon as they arrive in Muzdalifah - prior to even praying their Maghrib and ‘Isha prayers. This

is incorrect. It is also incorrect to hold the belief that the pebbles must be collected at Muzdalifah.

The correct thing is that the pebbles can be collected anywhere within the boundaries of al-Haram (the Sacred precincts of Makkah). It is known that the Prophet (ﷺ) did not ask that the pebbles for throwing at the Jamratul-'Aqabah be picked for him from Muzdalifah. They were picked up for him in the morning after leaving Muzdalifah, and on entering Mina. In addition, the remaining pebbles were picked up for him from Mina.

Some pilgrims wash the pebbles, but this is not something prescribed in the Sharee'ah.

Errors Related to Throwing the Pebbles

1. Some pilgrims are under the impression that when they are throwing pebbles at the stone pillars, they are actually throwing the Satans (devils), hence they hurl them with rage and a shower of curses and abuses. No! The throwing of the pebbles was only prescribed for the remembrance of Allah (سبحانه وتعالى).

2. Some people throw big stones, shoes or pieces of wood. This is extremism in matters of religion which the Prophet (ﷺ) prohibited, and doing such will not suffice for the throwing.

3. Jostling and fighting with others at the pillars while throwing the pebbles is not permissible. What is prescribed is to be gentle and to throw the pebbles without hurting anyone as much as possible.

4. Throwing all the pebbles at one time is an error. The scholars have said that this would be counted as only one throw. The Sharee‘ah prescribes that the throwing of the pebbles be done one pebble after another, saying **Allahu Akbar** with each throw.

5. Delegating someone to throw the pebbles simply due to fear of the crowds or of hardship, while one is capable of doing it him or herself. Only the sick, or weak individuals are permitted to delegate someone to do the throwing for them.

Seventh: Errors Related to the Farewell Tawaaf

1. On the day of their departure some pilgrims go to Makkah to perform their Farewell Tawaaf before throwing the pebbles at the Jamaraat, and then they return to Mina to throw the pebbles and depart from Mina for their respective countries. Thus their final rite becomes that of throwing the pebbles at the Jamaraat, and not of the Tawaaf round the Ka’bah. This is an error as the Prophet (ﷺ) said:

«لاَ ينفِرن أحد حـ يكُونَ آخِر عهدِهِ بِالْبيتِ»

“No one should depart without his last visit being to the House (the Ka’bah).” (Muslim)

Accordingly, the Farewell Tawaaf must be done after one has completed all the rites of Hajj (and before starting his journey home). After this Tawaaf, one should not stay in Makkah except for the time it takes to prepare departure.

2. After finishing the Farewell Tawaaf some people walk backwards, facing the Ka’bah when going out of the Sacred Masjid, with the impression that this is a veneration of the Ka’bah. This act is an innovation (bid‘ah) in the religion and has no basis.

3. After finishing the Farewell Tawaaf, some pilgrims stop at the door of the Sacred Masjid to make supplications. This is also an innovation with no basis in the Sharee‘ah of Islam.

Eighth: Errors Related to the visit to the Prophet’s Masjid

1. Rubbing one’s hands on the walls and the iron grills, or tying threads and other acts of this sort while visiting the grave of the Prophet (ﷺ), intending by such acts to receive blessings (barakah). All these are innovations (bid‘ah). Blessings come from following what Allah and His Messenger (ﷺ) have prescribed, and not from following innovations.

2. Going to the caves of Mount Uhud or to the caves of Hira or Thawr near Makkah and hanging pieces of cloth, making supplications which Allah did not prescribe there, bearing unnecessary hardships in all of that. These are all innovations in the religion and have no basis in the Sharee‘ah.

3. Likewise, visiting certain sites under the impression that they constitute relics of the Prophet (ﷺ), such as the place where his camel knelt (when he first arrived at Madinah), the well of Uthman, or the well of the ring and taking the soil of these places to obtain blessings.

4. Calling upon the dead while visiting the graves at the Baqi' cemetery, or the graves of the martyrs of Uhud, and throwing coins in order to seek the blessings of the place or from the people buried there is a grievous error. In fact, it is shirk (ascribing partners to Allah ﷻ), as has been pointed out by scholars and is also clear from the Book of Allah and the Sunnah of His Messenger (ﷺ). This is because all forms of worship are due to Allah alone, and it is not permissible to direct worship to other than Allah in any of them; such as invoking another besides Allah, offering sacrifices, giving vows. Allah (ﷻ) says:

وما أُمِرُوا إِلا لِيعبُدُوا ا َ مُخلِصِ لهُ الدين حُنفَاءَ
وَيُقِيمُوا الصلاَةَ وَيُؤْتُوا الزكَاةَ وذَلك دِينُ الْقَيمةِ

“And they were commanded nothing except to worship Allah (only) purifying the religion for Him alone.” [Surah al-Bayyinah (98):5]

And He also says:

وأن الْمساجِد ِ فَلاَ تدعُوا مع ا ِ أحدا

“Verily, the places of worship are for Allah (alone), so do not invoke anyone along with Allah.” [Surah al-Jinn (72):18]

We ask Allah, the Most High to improve the condition of the Muslims, to give them understanding of the religion, and to turn all of us away from errors and deviations. Indeed, He is the Hearing, the Responding.

What is Required of the Pilgrims

1. To repent sincerely from all sins, and to spend on the Hajj and ‘Umrah out of his lawful earnings.

2. To guard one’s tongue from lying, backbiting and slandering.

3. To purify one’s intention when perform Hajj or ‘Umrah, making it solely for the pleasure of Allah (ﷻ).

4. To learn the actions that are prescribed by the Sharee‘ah on Hajj and ‘Umrah – those that constitute the actions of the limbs and the pronouncement of the tongue, and in the event of any problem, to ask those who know.

5. When the pilgrim arrives at the Meeqaat (station of Ihraam), he is free to choose one of the three types of Hajj (Ifraad, Qiraan or Tamattu’). Tamattu’ is preferable for the person who has not brought a sacrificial animal with him, while Qiraan is preferable for one who has his sacrificial animal with him.

6. If the person entering Ihraam is afraid he may not be able to complete all the rites because sickness or insecurity, he should make a condition thus:

«مَحِلي حيثُ حبستني»

"I will return to the normal state wherever I am obstructed (from proceeding with my rites)." (Bukhari and Muslim)

7. The Hajj of children is valid, but it does not absolve them from performing the obligatory Hajj that is binding on them [as adults].

8. During the state of Ihraam one may take a bath, wash his head, or scratch it if need be.

9. A woman may veil her face with her head-covering if she fears that men who are not mahram (related) to her will be looking at her.

10. Many women wear a headband under the veil to keep it away from the face. This action has no basis in the Sharee'ah.

11. It is permissible to wash the Ihraam garments and to wear them again, or to change into other Ihraam garments.

12. If during the state of Ihraam one should wear a sewn garment, cover his head, or use scent due to forgetfulness or ignorance, no expiation (penalty or redemption) is required of him.

13. If one is performing Hajj al-Tamattu' or 'Umrah, he should stop reciting talbiyah upon arriving at the Ka'bah before beginning his Tawaaf.

14. Walking with quick, short steps (raml) and uncovering the right shoulder (idtibaa') are not permissible except dur-

ing the Tawaaf of arrival (Tawaaf al-Qudoom), and they apply to men only. And this type of walk (raml) is prescribed only during the first three circuits of this Tawaaf.

15. If the pilgrim forgets how many circuits he has performed, i.e. whether three or four, he should regard them as three (that is, the lesser of the two numbers). The same procedure applies to the Sa'y.

16. In case of large crowds, there is no harm in performing the circuits beyond the station of Ibraheem or even further beyond, as the whole of the Sacred Masjid is the place of Tawaaf, whether on the ground floor or on the upper floors of the Masjid.

17. It is among the evil actions for a woman to make Tawaaf showing her adornments, using perfume, or not covering herself properly.

18. If a woman's menses begins, or she gives birth after entering into Ihraam, it is not permissible for her to make Tawaaf until the flow of blood ceases and she cleans herself.

19. A woman may wear any dress for Ihraam as long as it does not resemble the clothing of men, show her adornments, or cause temptation in men.

20. To pronounce the intentions for the acts of worship other than the Hajj or 'Umrah is an innovation (bid'ah), and to utter it aloud is even more incorrect.

21. If a Muslim has the intention of making Hajj or 'Umrah, it is forbidden for him to pass the Meeqaat (the appointed station of making Ihraam) without entering into a state of Ihraam.

22. If the pilgrim for Hajj or 'Umrah is travelling by air, he should enter into the state of Ihraam on the plane when he passes parallel to the Meeqaat lying on his route. He should prepare himself for donning the Ihraam garments before reaching the Meeqaat. There is nothing wrong if he enters the state of Ihraam before reaching the Meeqaat, especially if he is afraid of falling asleep or becoming forgetful while on the plane

23. The practice of some pilgrims of performing multiple 'Umrahs from Tan'eem or Ja'arraanah after the Hajj has no evidence in the Sharee'ah.

24. The pilgrim who is performing Hajj al-Tamattu' should re-enter into Ihraam on the 8th of Dhul-Hijjah at the place he is staying in Makkah, It is not necessary for him to go into Ihraam from any specified place within Makkah, such as the Mizab (the spout at the top of the Ka'bah) as many people do, nor is there any Farewell Tawaaf for going out of Makkah for Mina.

25. It is preferable to go to 'Arafaat from Mina on the 9th of Dhul-Hijjah after the sun has risen.

26. It is not permissible to depart from 'Arafaat on the 9th of Dhul-Hijjah before the sun has set. When the pilgrim

departs after sunset, he should do so with ease and calmness.

27. The Maghrib and 'Ishaa prayers are to be performed after arriving at Muzdalifah, whether at the time of Maghrib or during the period of 'Ishaa.

28. It is permissible to gather the pebbles for stoning the pillars from any place within the boundaries of Makkah (al-Haram), and not necessarily from Muzdalifah.

29. It is not recommended to wash the pebbles, because neither the Prophet (ﷺ) nor his companions did so.

30. It is permissible for women, children and the weak to proceed from Muzdalifah to Mina during the last part of the night.

31. When the pilgrim arrives in Mina on the Day of 'Eid (the 10th of Dhul-Hijjah) he should stop reciting the talbiyah when he starts throwing the Jamrah al-'Aqabah.

32. It is not required that the pebbles remain within the basin designated for them to land, but rather that they [at one point] land in it.

33. According to the strongest opinion of the scholars, the period of slaughtering the sacrifice extends up to the sunset of the third day of the three days spent at Mina after 'Eid.

34. Tawaaf al-Ifaadah on the day of Eid (the 10th of Dhul-Hijjah) is an essential and integral part of the Hajj, and the

Hajj is not complete without it. However, it is permissible to delay it until the end of the stay in Mina.

35. The person making Qiraan between Hajj and ‘Umrah offers one Sa’y only. The same applies in the case of the one doing Ifraad.

36. On the day of Sacrifice, it is preferable that the pilgrim does the Hajj rites of that day in the following order: he begins by throwing pebbles at the Pillar of ‘Aqabah, then he slaughters his sacrificial animal, then he shaves or clips his hair, then he does the Tawaaf around the Ka’bah, followed by the Sa’y. If he does some of these rites before others, there is no harm in that.

37. Returning to the full normal state after Ihraam is attained by doing the following:

(a) throwing the pebbles at the Pillar of ‘Aqabah,

(b) shaving the head or clipping some of the hair,

(c) doing the Tawaaf al-Ifaadah.

38. If the pilgrim decides to shorten his stay in Mina, it is necessary that he depart from Mina before sunset (of the second day of tashreeq).

39. For a child who cannot perform the rite of stoning the pillars, his guardian is permitted to throw on his behalf after throwing for himself.

40. A person who is not capable of throwing due to old age, illness or a similar excuse is permitted to appoint someone to do the throwing on his or her behalf.

41. The one appointed to do the throwing should first throw his own pebbles and then throw the pebbles of the person who appointed him before proceeding to the next pillar. They should do this at each of the three pillars.

42. Except for the residents of the Sacred Masjid, it is obligatory on anyone who is doing Hajj al-Tamattu' or Qiraan to do sacrifice a 'hady', which is a sheep, one seventh of a camel, or one seventh a cow.

43. If the pilgrim is unable to make this sacrifice, he must fast three days during the Hajj and seven days after returning home.

44. It is preferable that these three days of fasting be completed before the day of 'Arafaat so that he will not be fasting on the day of 'Arafaat; otherwise he should fast on the 11th, 12th and 13th of Dhul-Hijjah.

45. It is permissible to fast these three days either consecutively or separately, but he should not delay them till after the days spent at Mina. The same applies to the seven days of fasting at home; he may do them consecutively or separately.

46. The farewell Tawaaf (Tawaaf al-Wadaa) is obligatory on every pilgrim except a woman experiencing menstruation or postpartum bleeding.

47. To visit the Prophet's Masjid in Madinah is Sunnah, whether it is done before the Hajj, after the Hajj, or in any time of the year

48. When you enter the Prophet's Masjid, it is Sunnah to pray two rak'ahs of salutation of the masjid. Although you can perform them anywhere in the Masjid, it is preferable to perform them in the Rawdah.

49 Visiting the grave of the Prophet (ﷺ) and other graves is allowed for males only and not for females, and on the condition that a specific journey is not undertaken on that account.[34]

50. Rubbing the walls of the chamber housing the Prophet's (ﷺ) grave, kissing it, or performing Tawaaf around it are all innovations prohibited in Islam. Our righteous predecessors did not do such actions. If one's intention of making Tawaaf around the grave is to seek closeness to the Prophet (ﷺ), then this is shirk.

51. It is also shirk to invoke the Prophet (ﷺ) for the fulfillment of any need or the removal of a grievance.

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[34] The Intention for going to Madeenah should be to visit the masjid of the Prophet (ﷺ) and not his grave, but whilst one is there, it is legislated for the Muslim to visit the grave of the Prophet (ﷺ) and greet him with 'Salam'. (Editor)

52. The Prophet's life right now (ﷺ) is a life of the state of barzakh (i.e. the state of existence between death and resurrection on the Day of Judgement), and is in no way similar to his life on earth before his death. Only Allah (ﷻ) knows the nature and reality of the life of the barzakh.

53. People who stand in front of the Prophet's (ﷺ) grave, raising their hand and making supplications, are doing innovations foreign to Islam.

54. Visiting the grave of the Prophet (ﷺ) is neither obligatory nor a condition for the completion of the Hajj, as some incorrectly believe.

55. The hadeeths cited by some people prescribing the undertaking of a journey to visit the Prophet's grave have either weak authority or are actually fabricated.